

# CERTAINE REASONS.

Proouing the Separation,  
commonly called *Brownists*,  
to be Schismaticques.

By WILLIAM GILGATE, Minister  
of the Word of God.

GALAT. 5. 19, 20, 21.

*The works of the flesh are manifest,---Seditions,---whereof  
I tell you before, as I haue told you before, that they  
that doe such things, shall not inherit the Kingdome  
of God.*



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## The Preface to the Reader.

**H**aving some yeares since suffered shipwracke in the gulse of Separation, and by Gods gracious hand having beene lifted out, and saved from drowning in these waues, I thinke it my duty to discry to others the danger and escape of those passages to and from Amsterdam. I left these Arguments of mine with Master Henry Ainsworth, Preacher to the same English at Amsterdam, calling themselves the Separation, commonly called Brownists; that hee and his might see, how I not rashly, but for iust cause left them. Sithence that, I have beene inwardly moued to publish them in print, that they also who still sticke in that pit, may at length perceiue on what a sandy foundation the Separation is built; and forsaking the same with mee and others, may labour to build themselves vpon the Rocke Christ, so as the gates of Hell may not preuaile against them, to plucke them from the one

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Body,

## To the Reader.

Body, whereof hee is the one onely Head. Because they perswade themselves, that their manner of separation is the same that the holy Scriptures doe warrant, I haue set downe their Reasons grounded on two chiefe places of the same, very firmly, as they imagine: but I haue shewed that they wrest them, as many other alleaged to that end, for the prooue of that which they reprove. My reasons shewing their Separation to be a Schisme, I haue set downe briefly. This I haue done, not of hatred to any of their persons, or any truth of Christ, which they hold with the true Churches of God; but of sincere loue toward them; that they might acknowledge and forsake this worke of the flesh, Schisme I meane, which among other excludeth men from the Kingdome of God; which I pray God to bestow vpon all his there and euery where. Amen.

William Gilgate.





The reasons of the Separation, called *Brownists*, taken out of two chiefe places of Scripture, answered.

**G**OD admonisheth his people dwelling in *Reuel. 18. 4.* Babylon, *id est*, Rome, That at length acknowledging the filthinesse of that Citie, they forsake her:

Therefore hee willeth also all his people with speed to come forth from the Parish Assemblies in England.

I deny the consequence. It followeth not; there is not the same reason. In the Church of Rome men continuing members, are partakers of their damnable errors and sinnes; but it is not so in the Parish Assemblies of the Church of England. Which is so farre from beeing Babylon, that it is the strongest and most flourishing enemy of Babylon: In which regard it is most deadly hated by the Antichrist of Rome. Let the Separatists take heed lest themselves, vnder the pretence of hatred to Babylon, build vp a worse Babylon, or Babell of Confusion in the Christian Church.

2. The beleeuers in the Church of Corinth, are forbidden to haue fellowship with Infidels in Idolatrie, *id est*, in the holy Feasts they celebrated to the honour of Idols. *2. Corin. 6. 17.*

There-



*The Reasons of the Separation,*

Therefore they may not communicate with the English Parish Assemblies in the Word of God, Sacraments, Prayer.

Here also is an inconsequence : They must proue the people there to be Infidels, and those meanes or helpes of Gods worship to be Idols, and the vsing of the same there, to be idolatrie.

*Separatists are Schismatiques.*

**N** Ay, the Separation seemeth the rather guiltie of Idolatrie in adhering to, admiring, and euen adoring their owne dreames and new-fangled fancies.

My reasons  
conuincing  
them of  
Schisme.

Where the Sonne of God speaketh to men by his Gospel, there we may heare him.

In the English Parish Assemblies, Christ speaketh to men by his Gospel.

Therefore in those Parish Assemblies, wee may heare him. And by consequence the Separation are Schismatiques, refusing to heare him in any of the said Assemblies.

Minor proued.

Where men that were dead in sinnes and trespasses, by hearing doe liue spiritually, *id est*, doe reioice in God, tasting Gods fatherly fauour toward them in Christ, there the Sonne of God doth speake to men by his Gospel.

In the said Assemblies, some men that were dead in sinnes and trespasses doe liue spiritually, &c.

Therefore in the said Assemblies, at least some of them, the Sonne of God doth speake to men by his Gospel.

When



called Brownists.

When I vrged this Argument to Maister *Ainsworth*, he could answer nothing but that Christ doth not at any time speake to any by his Gospell, in the Parish Assemblies of the Church of England, and that none there doe liue by Faith. Which vncharitable and hatefull opinion of his, did make me the more to hate their vnchristian opinions.

They that consenting with others in the doctrine of Saluation by Christ, doe neuerthelesse separate themselves from them as touching spirituall communion, are Schismatiques. 2. Reason.  
1. Cor. I. 10. 11.  
Ind. 19.

The Separation doe consent with others in the doctrine of saluation by Christ, and yet doe separate from them, as touching spirituall communion.

Therefore they are Schismatiques.

The Corinthians were guiltie of Schisme in hearing some teachers, and not othersome, though teaching the same doctrine; and in not communicating at the Table of the Lord with them that professed the same Faith of Christ with themselves. Maier proued.  
1. Cor. II. 21.

Therefore the Separation are guiltie of Schisme in doing the like.

The former had some shew of reason for that they did: so haue the latter.

Those men that *Iude* speaketh of were Schismatiques, for separating themselves from the godly, when they came together to the outward worship of God. 2. prooffe of  
the Maier.

Therefore the Separation for doing the like, are likewise Schismatiques.

Let them not falsly affirme, that they from whom they separate in the Parish-Assemblies, are not god-

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ly,



*The Reasons of the Separation,*

ly; and that the outward worship there vsed is not Gods worship, because of I know not what pretended defects, and because many wicked are mixed with them.

3. Reason.  
Reuel. 2. 24.  
3. 4.

They that teach that in those Churches, where open sinners are tolerated, no lawfull communion can be had in things of God, and thereupon refuse to haue communion with the same, are Schismatikes.

Reasons discussed, pag,  
247. 249.  
The maior proued.

The Separation doe teach this, &c.

Therefore they are schismatiques.

Christ putteth no such burden vpon the faithfull in Thyatira and Sardis to separate themselves, because wicked men were tolerated in their Churches.

Therefore they are Schismatiques that lay such a burden on the faithfull in England.

4. Reason.  
Ephes. 4. 3.  
4. 5. 6.

They that refuse to haue communion in priuate prayer with those, whom they may discern to haue communion with Christ, are schismatiques.

The Separation for the most part doe this.

Therefore they are schismatiques.

The maior proued.

In refusing to haue communion with such, they shew themselves not to bee of the same body of Christ with them, nor to be led by the same Spirit, nor to haue the same Lord, and the same God and Father; and therefore are Schismatiques.

5. Reason.

They that without iust cause, renounce all spirituall communion in publique, with a true Church, are Schismatiques.

The Separation doe this.

Therefore they are Schismatiques.

Minor proued.

The Church of England is a true Church of God.

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called Brownists.

The Separation renounce spirituall communion with the Church of England in publique, and that without iust cause.

Therefore they without iust cause, renounce spiritual communion in publique, with a true Church.

If the Church of England be the pillar of truth, *Maior* proved. vpholding the heavenly truth, against all heretiques *1. Tim. 3. 16.* and the Antichrist of Rome, as pillars vphold a house, then it is a true Church of God. *1. prooffe for the Church of England.*

The first is true. Therefore the second.

The Gospel of our saluation is the word of truth. *The antecedent prooued.* The Church of England vpholdeth as a pillar, the Gospel of our saluation. *Ephes. 1. 13.*

Therefore it vpholdeth the word of truth, and by consequence it is a true Church.

Let them not here stand to shew a difference betweene the Church of England and Ephesus. There may bee a difference betweene true Churches: notwithstanding they are all true, that maintayne the word of truth, the Gospell.

If the Church of England in *Queene Maries* time, from the errours then maintayned being the principall was rightly named a false corrupted Church: then since *Queene Elizabeths* time, the same Church from the truth maintayned being the principall, is to be named a true Church. *2. prooffe for the Church of England.*

When I mention the truth as principall onely, I argue out of the principles supposed by the Separatists, namely, that there may be some inferior errors in the Church of England: As what Church in the world is free from erring in all things? Will the Separation boast that themselves haue no errors in their



*The Reasons of the Separation,*

Church. This taske I leaue to them, both of clearing themselves from all error, and also of accusing the Church of England of any.

Antecedent  
prooued.

The denomination or naming of a thing is from the more principall: as it is named a heape of wheate, though much chaffe bee mixed with it; and hee is called not a sinner, but righteous, whose sinnes are forgiuen, and in whom sinne reigneth not, though he hath sinne dwelling in him, & sometimes sinneth of infirmitie: and hee is called a spirituall man, in whom the regenerate part beareth the sway.

The errours in *Queene Maryes* time were the chiefe and principall; the truths were ouerwhelmed with the multitude of their errours.

Therefore from the same multitude of vntruths and errors then maintayned, it was to bee named a false or corrupt Church: and therefore also since *Queene Elizabeths* time it is to bee named a true Church, the truths haue preuailed, and are the chiefe part.

2. prooue of  
the Antecedent.

As the Spirits, or teachers are to be tryed by that short summe of the Gospel (*Christ is come in the flesh*) and thereby are to bee iudged true or false: so by the same is a Church to bee iudged true or false. From hence I frame this argument.

If they bee to bee accounted false Teachers, who holding some truths of Christ, yet also holde some great error contrary thereunto, as *Cerintus* denying Christs godhead; then a Church, as that of England in *Queene Maryes* time, was to bee accounted a false Church, which professing in word that sentence concerning Christs person and office, yet in the  
meane



*called Brownists.*

meane time defended opinions ouerthrowing the truth both of his natures and offices.

The first is true. And therefore also the second.

If they are to be accounted true Teachers, who keepe this foundation (*Christ is come in the flesh*) and build not vpon it any Doctrine, ouerthrowing the same; then a Church, as that now of England, is to be held for a true Church, which retayneth this foundation of the Christian Faith, and buildeth not vpon it any Doctrines, ouerthrowing the same.

3. Proofs for the now Church of England to be a true Church.

The first is true. Therefore the second.

*The Separation haue no iust cause to separate as they doe, from the Church of England.*

**I**F a member of that Church may there not defile his garments, then in hearing of the Word read and preached, in Prayer and receiuing the Sacraments, they haue no cause to renounce communion with that Church.

6. Reason.

The first is true; and therefore the second.

The sincere and pure profession of Christ, from all filth and defilements of monstrous opinions and vices, are those garments.

Antecedent  
proued.

A member of that Church may make there a pure profession of Christ, from all filth and defilements of monstrous opinions and vices.

Therefore a member of that Church may there not defile his garments.

A member of that Church needeth not to be infected with the company of the wicked there; hee

2. Proofs.



*The Reasons of the Separation,*

may separate himselfe from euery of them, but not from the Church where such are.

Therefore, a member of that Church may keepe his garments vndefiled.

And so the Separation haue no iust cause to renounce communion with the Church of England in those meanes of Gods worship.

7. Reason.

The French and Dutch reformed Churches are true Churches of God.

The Separation renounce spirituall communion in publique with those Churches.

Therefore, they renounce spirituall communion in publique with true Churches.

They haue no iust cause to doe it, because they meet in Temples.

If the difference of places bee taken away by Christ, euen as the difference of meates, that as Christians may eate any meates; so they may serue God in any places: then the Temples they assemble in to worship God, are no iust cause of renouncing communion with them.

Coloss. 2. 16.

The first is true: Therefore the second.

1, Tim. 2. 8.

If they answer, the place of *Paul* to *Timothy*: Though he bids vs pray for all men, yet *Iohn* excepteth one sort, 1. *Iohn* 5. so though he bids men pray every where, yet one kind of place is excepted as euill to serue God in: let them then name one of the Apostles, who hath made such an exception. I deny not that in the old Testament, there was in force such a difference of places, but it is taken away in the new Testament.

Nor because they reade a set forme of Prayer.

If in a set forme of prayer read, or said by heart, all things may be put in practice, required in acceptable prayer to God; then the vsing thereof by these Churches,



*called Brownists.*

Churches, is no iust cause of their renouncing communion with them in publique.

The first is true : Therefore the second.

The things asked of God may be such as are contained in the Lords prayer. Wee may haue a sense of our wants, and a desire of the grace of God to supply the same. Thirdly, Faith, whereby wee beleeue and professe, that God for his Sonne Christs sake, will in his due time grant vs our requests.

1.

2.

3.

Therefore, all things required in acceptable prayer to God (except they can shew vs any moe) may be put in practice, in a set forme of prayer, read, or said by heart.





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